

WHY?

BY MARIANNE FARNINGHAM.

Why carry thine own burden
Day by day?
Why through the thickest shadows
Take thy way?
A Saviour is beside thee,
A loving Friend would guide thee;
Therefore pray.

Why art thou made so hopeless
By thy sin?
The Lamb of God has borne it.
Let Him win
Thy faith in His salvation,
Thy trust in His oblation:
Peace within.

Why are the days so shadowed
By thy care?
Why do thy fears pursue thee
Everywhere?
The dread of each tomorrow,
The pressure of all sorrow,
Let Christ bear.

Why art thou so forgetful
Of His might?
Hast thou not learnt love's lesson
Of delight?
Thy sin and care and sadness
Will vanish in the gladness
Of His light.

"HE CHANGETH NEVER."

BY JAMES M. THOBURN, JR., D.D.

"Thank God for the passing of what changes, and for the changelessness of that which passes not," cried one of God's new prophets from the glory girt pulpit whence he was shortly thereafter translated. There was but one prince among all earth's royalty with an immortal name, and He was of the house of David. It was once thought to be Solomon, but a greater than the wisest of men carries it through history. Only one character out of the past is with us as a problem, a living personality, and He is Jesus, who Himself said, "Lo, I am with you always." He is as truly a factor at the beginning of the twentieth century as He was an actor during the opening years of the first Christian century. He travels with the centuries, unchanging and unchangeable.

We do not always appreciate the fullness of our creed. It is not ancient history. God is not a mummied prophet. Jehovah is Jesus, and Jesus is Jehovah. He who was present at the creation was also present at Calvary, and is still in our midst. His earthly ministry was the prelude and parable of never-ending deeds. The substance of our faith is very great. There is no consistency in fearful saints. No man can see the end of that which is endless. Christ and His work shall endure forever.

How untrue the devastating centuries have been to the world's favorites! Many have been called, but few chosen. The broken columns of the good and great stand the ages. They are the anxious legacies of wistful men who seemed to sense the forgetfulness of the coming generations. But greater works than they wrought are now performed by others; they who have gone must decrease, those who have come must increase. And yet one name alone is an exception to the mortality and oblivion of the musty past. Embalmed in ethics, enshrined in devotion, immortalized in chronology, and perpetuated by His eternal presence, Jesus cannot be forgotten. Nothing declares

the divinity of our Lord like the vitality of His name.

"Join all the glorious names of wisdom,
love and power,
That mortals ever knew, or angels ever bore;
All are too mean to speak His worth,
too mean to set the Saviour forth."

Not even the universe, is as immutable as Immanuel. We cannot antedate the stars, nor bury the mountains. We have no synonym for stability like the laws of nature and the everlasting hills. But there is nothing that is not wearing out. The entire fabric of things seen dissolves and dies by degrees. "But Thou, Lord, remainest: Thou art the same, and Thy years fail not." The name above every name will "blossom anew in unspeakable revelations of its infinite contents," not only while the sun shines, but when its face is cold, and its fires are quenched for the final eternities.

Although the thinker inherits the likeness of the infinite Mind, yet his intellections are not immortal. "Whether there be knowledge, it shall vanish away." The encyclopedia has to speed on the wings of the morning to keep up to date. Nearly all the midcentury theories of the last ten decades have been superseded by today's science. Both history and philosophy will have to be rewritten. Many a noble mind has been confused by the ceaseless warfare of ideas and theories. There is, however, one fixed point in this world of perishing knowledges, and that is Christ—"the ever-changeless affirmative."

As we witness our Bible undergoing the most critical tests it has ever known, it is comforting to realize that the great Person who is the heart and life of the Christian system is inviolate. John Stuart Mill said: "Whatever else may be taken away by rational criticism, Christ is still left a unique figure." The absoluteness of Him whom we believe is such that it matters not if the creeds are altered, or Christian thought does change its art of expression, He remains the same. "Heaven and earth shall pass away, but My words shall not pass away. This does not mean the languages in which heaven's teachings were first given earth, dear as some of their verbiage may be to us." After all, "language is only a dictionary of faded metaphors." The infallible, immortal, and permanent quality of the Scriptures is the sense of their message. This cannot be touched by the critic's scalpel any more than Socrates's spirit could be captured. "These are they which testify of Me." Every jewel of thought in His word has safe-keeping in the casket of redeemed memory. His utterances of "spirit and life" constitute the unchanging truth, and when all else gives way then these expressions of Deity will continue to pulsate all atmospheres and exalt Him like a cross of blazing stars on all horizons.

How man has changed since he has passed into the perspective of history! His genius has metamorphosed everything from dust to lightning, but no new way has been opened for the moral recovery of the soul. Unless Jesus speaks there is no pardon and peace. And it matters not what may be the increasing transformations of the ages to come, the Mighty to Save of each new day will be the Christ of the yester-years, in which Mary was forgiven and Lazarus raised from the dead. "Of the increase of His government and peace there shall be no end."

The enduring name defies the tomb. There is antidote for funeral griefs like it. Jesus is the trustee of the soul. When we make "Him the sacrament that puts us in touch with eternity," we fear nothing. Because He lives we too, and those we loved "long since, but lost a while," shall live also.—*Chris. Advocate.*

NEGLECT OF PRAYER MEETING.

Neglect of prayer meeting is all too prevalent. In how many churches it is true that a very large proportion of the members never attend the social religious services. Of those who do attend only a comparatively few can be depended upon to be present with any degree of regularity. This reveals a sad lack of appreciation of the value and importance upon them.

The prayer meeting is well said to be the spiritual thermometer of the church; but it is much more. It not only registers its spiritual condition, it has much to do with determining its state.

There are no more hallowed and uplifting seasons than are to be found in the public place of prayer and worship and testimony. There our dear Lord has promised to be especially present. It is there that the best life of the church gathers in mutual helpfulness. It is there that the richest experiences are often had. It is there that an antidote is had for worldliness, as the soul is lifted into the higher and purer air of fellowship with God. It is there that an unselfish interest in the welfare of others is kindled, and the grand motive power of love to Christ is aroused to greater strength. But above all, it is there that earnest souls unite to lay hold on God and realize the answering power and blessing. No one who desires to grow in grace, to become strong, to have clear vision of higher things, to feel the whole of the supreme motive to Christ-likeness and service, can afford to neglect the public service of prayer.

But we wish especially to call attention to the well nigh supreme importance of the social religious service in the work of the church. It is the experience of most churches that it is in these services that the impressions made by the preaching of the Gospel are deepened into decision. Almost invariably those who are brought to Christ are attendants upon the prayer meetings. Anything, therefore, which will encourage the unsaved to attend is unspeakably important, and anything which will make it hard for them to be present is of utmost gravity. Now we know of nothing which will be better fitted to lead this class to this service than for all the church members who can to do so. And we know nothing which will more surely keep them away than for church members to set them the example. For instance, how can members of the church who are not in the habit of attendance at prayer meeting expect the unsaved members of their families to go? In a church where only a bare handful come out to this service, how can others be urged successfully to attend? They will say, You had better look after your members. And in this way, multitudes are kept from their place of spiritual power, where saving influences are abroad. Men are left to go thronging along the broad way, because a great mass of church members bar the way, so far as their example is concerned, to the means of grace which are so often saving.

But this is not all. Those who pursue this course, cast upon the faithful few a great load of discouragement.

They dishearten the pastor. Through their abuse, the social services are robbed of a large measure of their power. There is a great handicap to faith and enthusiasm.

On the other hand, were but all the church members present at all services it was possible for them to attend, how infectious would be their example upon their families and upon all! How inspiring would be the services, with God's blessing! How the faces of pastor and faithful workers would shine! What a grasp there might be upon the all-sufficient power, as they all united in supplication! What grand results would follow!

In all earnestness, then, may we not exhort all under whose eye these lines come, to consider this serious matter before God. Whatever the past has had of neglect, let it suffice. However many are guilty of it, may you not be one of them any longer.—*Can. Baptist.*

MAKES THEM DIFFERENT.

According to the old hymn, "Religion never was designed to make our pleasures less." That is true; but it certainly is designed to make them different. It would be a poor sort of religion that did not bar out of our lives a good many forms of pleasure. There are so-called "worldly" pleasures against which nothing can be said except that they distract the mind from the spiritual life, and take up time that ought to be devoted to nobler things. But is not that enough to condemn them? Many pastimes are foolish even from the mere intellectual point of view. They rob us of time that ought to be more usefully employed. But if this is true intellectually, it is far more true spiritually. Our business is to redeem the time, not waste it; for our time, as well as our talents and possessions, belongs to God from whom we receive it.—*The Examiner.*

Here is a Pointer.

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There is no misery like that of a divided heart and a spotted Christian robe.—*A. A. Hodge.*

The great lung healer is found in that excellent medicine sold as Bickle's Anti-Consumptive Syrup. It soothes and diminishes the sensibility of the membrane of the throat and air passages, and is a sovereign remedy for all coughs, colds, hoarseness, pain or soreness in the chest, bronchitis, etc. It has cured many when supposed to be far advanced in consumption.

The ups and downs of Christian experience are not all hills and valleys on the way to heaven.

Something that Should Be Rubbed In.—Whenever pain is felt in the limbs or back, take Dr. Thomas' Electric Oil; pour a little in the hand and applying it to the surface beneath which the pain lies, rub briskly. If the first application does not afford relief, which is not usually the case, keep rubbing. The Oil will gradually penetrate to the affected part and relief will come.